IMAAM ABU HANIFAH(R.A).

When Nomaan Bin Saabith asked his father,'O my father,who is a Hanafi?",his father replied that a Hanafi is a person who executes the laws of Allah and does not burden anyone in doing so.But those of us who call ourselves Hanafis,do so because we accept Imaam Abu Hanifah as our guide,who has simplified the laws of Deen for us and elucidated it in such a manner that no confusion remains.Through the explanations of the various methods and laws,it has become very easy to explain every aspect of Deen.

As we know,from those who attend Madressah, that every student is not very bright and intelligent.There are some who learn their lessons quickly and can repeat what the ustaad said ,word for word,to others. Then there are those who forget the words of the ustaad and can only narrate some of what they had heard.

Those who retain what they have learnt from their ustaads and do not get confused will later also become teachers.People will come from far and wide to enquire about various aspects of Deen and about how to learn and teach the Quraan and how to obtain knowledge and pass it on to others. Such people become guides and Imaams.

The things which are taught by these people are from the Quraan and the Hadith, and not from their own whims and fancies.The explanations and laws which these teachers have extracted and shown are unanimously accepted by the Muslims of the world as being correct,after which these laws become worthy of Amal(practice).

The method used by these Imaams for explaining the laws was to first search for them in the Quraan and in the Hadith.If no

clear-cut answer was to be found here, then they looked for some indication of it.Thereafter, they looked for such a proof which they understood to be correct and which could be corroborated by the Quraan and the Hadith.This is the manner in which the queries of the people were dealt with.

Hadhrat Umar Farooq,the second caliph of Rasulullah (S.A.W.), who was a Sahabi of great rank also applied this method. Whenever a question was asked,he first looked in the Quraan and the Hadith.If it was not clear in either,then he used to pass such a ruling,through his understanding of the matter, which was not contrary to the commandments of Allah and the teachings of Nabi(S.A.W.). and whenever he sent a governor out to any other land,then he used to give the governor the same advice,that whenever any query arises,he should first consult the Quraan and the Hadith. If there is no clear answer to the specific problem,then make any such decision which does not oppose the commands of Allah and His Rasul (S.A.W.).

Such a decision,which does not appear directly in the Quraan or the Hadith and which does not oppose the teachings of Nabi(S.A.W.) and the commands of Allah is known as IJTEHAAD, and a person who makes such a decision is called a Mujtahid.

Imaam Abu Hanifah(R.A.) was very proficient.He explained every law after much deep thought.If anything could not be found in the Quraan and the Hadith,he explained them by adopting Ijtehaad.

Many laws such as those for eating and drinking, etiquettes of marriage,trade and business and the laws of the court etc,have been explained in the Quraan and the Hadith.But there are also many finer details which are not as clear

in them. Imaam Saheb has elucidated many of these intricacies which are not clear in the Quraan and the Hadith and also not opposed to either of them,and these laws are being practised upon in the courts.

Imaam Abu Hanifah has explained such intricacies by means of Ijtehaad,that whoever hears them or ponders over them will realise that this is the bounty of Allah,Who grants only to those whom He wishes.

Without the coming of Imaam Abu Hanifah,how many aspects of the Deen would not have been answered.

In the following pages we wish to discuss Imaam Abu Hanifah(R.A.).Who he was,where he came from,whose student he was,and what were his achievements.

Many decades ago,the pre-Islamic Arabs termed all other countries as being Ajami,which meant that the others were dumb in comparison to the Arabs since they were the only ones who knew how to speak.

However,just look at the Power of Allah,that the one who came to control the throne of Deen,and whose explanations of laws are excepted throughout the world,came from a tribe in Persia.

When the Muslims witnessed the unusual methods of worship in other countries,they propagated the message of Islam and showed the proper way of worshipping.The message also reached Iran (Persia).When it reached the Persians,they accepted Islam enthusiastically.

From amongst the Persians,there was a wealthy family which came and settled down in Kufah.They accepted Islam and it is in this family that our great Imaam was born.In this

family,there was a person by the name of Zawti,whom we now wish to discuss.

Zawty was the grandfather of Imaam Saheb.We are especially mentioning Zawty, or Zatah{since many people have said that in Arabic it means the Jaat(tribe)},because he had relinquished the country of his birth,his relatives and his near and dear ones and settled down in Kufah.

Why? Only for the pleasure of Allah and for the purpose of accepting Islam.Upon accepting Islam,this name was changed from Zawti,to No'maan.

WHAT DOES ABU HANIFAH MEAN?

When people see the name"Abu Hanifah",then they wonder which son of his is called Hanifah,since,according to the Arabic law,his name implies that he must be the father of Hanifah,but this is not the case.Imaam Saheb kept this title because he was one who gave no consideration to others regarding the affairs of Allah,and whatever he said,he did so after knowing that it was correct.

Just imagine,that one family had accepted Islam and hardly one generation had elapsed,when there emerged from their off-spring,one,whose rank amongst the Muslims was that of a great Imaam,whose explanations and laws are followed all over the world.

He is not only respected in India and Arabia,but in the entire Arabian peninsula.This Imaam is honoured in Turkey,Persia,Afghanistan,China,Japan and in all other countries.It is only in Islam that wealth,family or tribe is not a consideration when choosing a leader.The criterion between

good and bad in Islam is Taqwa and Piety.

Whoever is testified to be true ,will unanimously be accepted as the guide.

No'maan Abu Hanifah was from the Jaat tribe.He was not from the off-spring of Rasul(S.A.W.),nor was his lineage originally Muslim.He was neither a Sayyed nor a Siddiqee, Farooqi,Usmaani,or Alaawi. He was also not a prince.

Today,his status has reached such a height that whenever there is are court cases or Shari arguments,then decisions are made and judgments are given according to the Hanafi law and people take pride and feel honoured when they are regarded as Hanafis.

I had originally intended to discuss the family of Imaam Saheb,but I have digressed.Coming back to Imaam Saheb's grandfather,his name was changed to No'maan.His son's name was Thabit. Imaam Abu Hanifah or Imaam-e-Aazam's name was the same as his grandfather's(i.e.No'maan.).

When Thabit (the father of Imaam Saheb) was born, Zawti (No'maan) presented him in the company of Hadhrat Ali(R.A.),and asked him to make duaa for him. This duaa had such an effect that his son (Abu Hanifah) became such a light whose rays reached the entire Muslim world. He was nurtured in the house of a trader and lived in comfort and luxury.When he reached the age of understanding then all this changed.

This was the era wherein all the great Sahabah of Rasulullah (S.A.W.),began passing away.

Those that saw and sat in the company of the Sahaba (R.A.) and who learnt about the teachings of Rasulullah(S.A.W.),and

about his walking, his talking, his method of performing Salaat, his dealings with his friends and his dear ones,and the advice he gave regarding one's relationship with one's neighbours, etc. and who were still alive were called the Tabe'een.

There were Tabe'een in Kufa,Basrah,Makkah Mukarramah and in Madinah Munawwarah.Kufa was a great city which had been inhabited by Hadhrat Umar Farooq(R.A.) and Basra was also a great city over which he ruled.

Even in the galleys of Kufah,there were Madressahs and Islamic discussions in progress.Great Islamic Scholars used to impart knowledge of Quraan,Tafseer,Hadith and Jurisprudence. People used to come from far and wide to learn and then they returned to other cities where they opened their own Madressahs.

Students kept on coming to acquire knowledge.It was not only from one Ustaad whom they received their knowledge from.If they came to Kufah and completed lessons from one Ustaad, and heard about a more learned Aalim in Basra, then they proceeded to learn from him.If they then heard of an even more learned Aalim from Madinah Munawwarah,then they went there after journeying for a few days to acquire more knowledge. It was such a time that every person was bursting with the desire to obtain knowledge of Deen.Imaam Abu Hanifah also had a strong attachment to knowledge.

HIS ACQUAINTANCE WITH KNOWLEDGE.

On one occasion Imaam Saheb was on his way to the market. On the way he met Imaam Shabi,who was from amongst Kufa's famous teachers.He called Imaam Saheb and inquired

from him as to who he was acquiring knowledge from.When Imaam Saheb replied that he was not acquiring knowledge from anyone,Imaam Shaabi remarked in surprise,that a person of his calibre should be participating in the lessons of some Aalim as he was to become a senior personality.Imaam Shaabi found out that he was to become famous merely by looking at his face.Sheikh Saadi has stated beautifully:-

" You are such a person on whose head the stars of superiority and intelligence are shining."

Imaam Shabi recognised this star,and realised that Imaam Saheb was such a youth who will reach great heights.

Every matter has an appointed time.Even small matters have great results.
The statement of Imaam Shabi was retained.Imaam Saheb pondered over it even though he had not yet join any class.

Allah Ta'aala made it such that a woman came to Imaam Saheb and inquired as to how a man can divorce his wife according to the Sunnat method.Imaam Saheb was unable to answer her.He then directed her to the house where Imaam Hamaad,a famous Aalim of the vicinity,used to teach.He also requested that she should explain the answer to him after receiving it.

After being advised to participate in the lessons of an Aalim,and the subsequent question which he could not answer, made him restless and thereafter,he joined the classes of Imaam Hamaad.

Initially,Imaam Hamaad paid no particular attention to him and treated him just as any ordinary student.The intelligent students of Imaam Hamaad used to sit on the right of him and

the average students on the left.Imaam Saheb also sat on the left. However,after his potential became apparent, Imaam Hamaad treated him with special attention and respect.

Imaam Saheb was intelligent and possessed great potential.He excelled amongst all the others and reached such a position that once,when Imaam Hamaad had to go to Basra for a few days,he left Imaam Saheb as his deputy.

Imaam Saheb also had other teachers in Kufa besides Imaam Hamaad.We have previously explained that Umar(R.A.) had conquered Kufa.Such progress was made in Kufa that senior Sahaba(R.A.),who had learnt Deen directly from Rasulullah (S.A.W.) flocked to Kufa.Umar(R.A.) used to say that Kufa is the treasure house of Imaan.It had become so famous that any person who wanted to know about any aspect of Deen - What is Halaal or Haraam - used to come to Kufa. Mufassireen, Muhadditheen and Faqihs were all based in Kufah. Imaam Saheb also lived here.He was a wealthy person.You will besurprised to note that he acquired munificence and knowledge of Tafseer,Hadith, and Fiqah from ninety three great scholars.He did not only confine himself to Kufa,but went to Basra as well in order to acquire knowledge.He also went to Makkah and Madinah for gaining knowledge from the great scholars there.

Ataa bin Rabaa lived in Makkah.The news that he had met two hundred Sahaba(R.A.) and had learnt Deen from them, reached Imaam Saheb.He therefore went to Makkah. At that time, Ataa was the authority on Deen in Makkah.Whoever wished to know a Mas'ala on some issue used to come to him. Even the government of the time recognised his potential. During the Haj period,it was announced that whoever desired a Shari ruling(Fatawah),should come to Ataa.He was the only

one whose Fatawas were accepted.Nobody else was allowed to issue Fatawas.

When Imaam Saheb came to Ataa,he asked him what his beliefs were.Imaam Saheb replied:-"I do not slander the pious predecessors,nor do I regard a sinner as a Kaafir,and I believe in Taqdeer".Upon hearing this reply,Ataa gave him permission to attend his lessons.Here,he was respected as much as with Imaam Hamaad.Ataa used to ask the other students to move in order that place could be made for Imaam Saheb.

Amongst his lecturers in Makkah,was Ikramah(R.A.),who was the slave of Abdullah bin Abbaas(R.A.) - the cousin of Nabi(S.A.W.). Abdullah bin Abbaas(R.A.), after noticing Ikramah's piety,had spent much effort in teaching him Hadith.When Imaam Saheb went to Makkah, Ikramah was present there.

In Islam,even slaves had reached such high positions.The knowledge of Deen had elevated him to such great heights that our Imaam also became his student and considered it an honour to have done so.Great families acquired knowledge from Ikramah in Makkah.He was the most learned in the field of Quraanic sciences.Nobody could equal him.After receiving sanads from the Ustaads of Makkah,Imaam Saheb proceeded to Madinah.Madinah is that place from which the light of Hadith spread throughout the world.

Maymoonah(R.A.),one of the wives of Nabi(S.A.W.),had a slave called Suleiman.He was one of the seven most senior Ulema of Madinah.When Imaam Saheb reached Madinah,only two of these scholars were still alive.One was Suleiman(R.A.),and the other was Saalim(R.A.),who was the grandson of Umar(R.A.). These two were the only surviving scholars in Madinah.People used to flock to them from far and wide.After participating in

their lessons and qualifying, they opened their own Madressahs.

What a marvellous era it was! What tremendous fervour the people had for knowledge! Despite there being no means of transport,people underwent hardships and walked great distances to acquire knowledge of Allah and His Rasul (S.A.W.).

Our Imaam Saheb learnt Hadith from both Suleiman and Saalim (R.A.) and acquired a Sanad.He also gained knowledge from Imaam Baaqir and Imaam Jaafar Saadiq(R.A.),both of whom hailed from the family of Rasulullah(S.A.W.).

Although mention has only been made of Kufah,Makkah and Madinah,Imaam Saheb used to travel to other cities as well.He went out on business,but acquired knowledge from the great scholars of that area as well. In this manner his tutors numbered four thousand.

Imaam Saheb was so famous in his very lifetime that when he intended going to the Haramain,it was said that Iraq's greatest jurist,No'maan Abu Hanifah is going to the Haramain.While he was passing other cities on his way,many people asked him for Fatawas or questions to remove their doubts.When the answers were given,they went away pleased.

IMAAM SAHEB WAS A TAABE'EE - A PERSON WHO SAW THE SAHABAH(R.A.).

As already mentioned earlier,a Tabe'ee is a person who had the good fortune of having seen one of the blessed companions of Nabi(S.A.W.).

Early in his life, Imaam Saheb was more occupied in trade.He did not pay much attention to Hadith and Fiqh.Therefore he did not relate any Hadith from the Sahaba,although he had the honour of meeting them.

Approximately twenty Sahabas passed away after the year 80 Hijrat,the year in which Imaam Saheb was born.From amongst the Sahaba,he met about ten to twelve of them.

Imaam Abu Hanifah was born in Kufah.After Umar(R.A.) conquered Kufah and Basrah,thousands of Sahaba flocked there.Three hundred were those who had taken the pledge under the tree during the Bait-e-Ridwaan,and were called "the men of the tree".These were the Sahaba who had pledged allegiance to sacrifice their lives at Hudeybiah.This pledge took place under a tree.Thus the name"the men of the tree".

Regarding these Sahaba,Allah Ta'aala mentions in the Quraan that he is pleased with them.This is where the name Ridwaan comes from,since Allah had declared His Happiness and Pleasure upon the makers of this pledge. Nevertheless, Imaam Saheb holds the status of being a Tabe'ee.

In this regard, another point worth mentioning is that Nabi (S.A.W.) has stated:-"The best and most superior are those who are in my era.Then are those who come after them, and then those who come after them."

These three eras are the regarded as the best by Nabi(S.A.W.).He mentioned further that after this falsehood and deceit will become so common that people will give false evidence.

The three eras mentioned by Nabi(S.A.W.) are firstly, the Sahaba (R.A.),then those who saw them (i.e. the

Taabe'een),and thirdly,those who saw the Taabe'een(i.e. the Tabe Taabe'een.May Allah Shower His special Mercies upon them,and through their intercession,upon us as well.

IMAAM HANAFI AND IMAAM MALIK.

Amongst the saints of Madinah was Imaam Malik,who was an Imaam of Hadith.He had so much of respect for Hadith,that whenever anyone came to listen to Hadith,he adorned fine perfumed clothing and sat on a platform,which had a beautiful carpet,and only then did he recite the Hadith.

Once,he was immersed in the recitation of Hadith when a scorpion which had gotten into his clothes stung him. He remained calm and continued.The scorpion continued to sting him in several places but he continued to remain still. He did not get up to shake off his clothes.When he was later questioned about this,he replied that he was not capable of such disrespect to the Hadith. The effect of the stings remained for a few days.
He was thirteen years younger than Imaam Abu Hanifah.

Knowledge and other benefits of Allah are common(for everyone). Whomsoever He wishes to enhance with it, He does so.

During one's studies,one should not look at who is the Aalim or what is his age.As stated earlier,Imaam Saheb obtained Ilm from such pious people who were slaves and he also presented himself in the company of Imaam Malik(R.A.), even though he was thirteen years elder than Imaam Malik.He sat in the Tashahud posture and listened to the teachings of Rasulullah (S.A.W.) with great respect. Imaam Malik also respected him alot.

Once he attended the gathering of Imaam Malik, Imaam Malik changed his posture(which is a sign of respect).When Imaam Saheb left the gathering,Imaam Malik asked the people if they knew who he was.Then he explained:-"That was Imaam Abu Hanifah of Iraq,who has such ability that if he wishes to prove that this stone pillar - which stands before us - is made of gold,he can do so.

Even Sufyaan Thawri, the renowned saint who later visited was not respected as greatly as Imaam Saheb.

The reason for Imaam Saheb's going to Imaam Malik was because of Ilm,and this was the same reason for the respect he received.Ilm was the criterion and not wealth and affluence.

RESPECT FOR USTAADS.

The respect shown towards other Ulema and saints by Imaam Saheb has already been mentioned before.Concerning his Ustaad Imaam Hamaad,from whom he obtained the initial stages of knowledge,he never stretched his legs in the direction of his house and nor did he establish his own Madressah during his lifetime.

It was only after his demise,that he established his own Madressah.Initially,Imaam Hamaad's son took his place.When he left for Haj,then his seat was empty,and the people compelled Imaam Saheb to take his place.Then only did he do so.

After he took the place of his Ustaad,people flocked to him not only from Kufah,but from Damascus, Basrah, Mawsal, Egypt, Yemen and Baghdad. People came to him to ask Mas'alas. His character was most noble. He never considered people

for their wealth or influence.Besides being generous,he never asked anyone for his needs.He was also a very good lecturer. He explained every law so clearly that the listener easily understood and had his problems clarified.He rarely praised anyone and neither did he speak ill of any Muslim or enemy.

If any Muslim did not have faith in any Aqeedah,he neither tagged him as a Kaafir and neither did he pass a Fatawah of Kufr on anyone.

OWNER OF A FLOURISHING BUSINESS.

He was the owner of a business which made millions.In those days,a certain type of cloth was made of silk,which was called "baftah" in Urdu and "khazzah" in Arabic. Cold "khazzah" was made from silk and yarn and hot "khazzah" was made from wool.This business was in operation since the time of his grandfather.He also had a factory in Kufah wherein thousands of yards of silk was prepared yearly and exported to Persia, Arabia and Syria. He had agents in the bigger cities of Persia.

His factory was known to be a very safe place and the people's trust was stored here.It was like a bank and stored fifty million in trust at the time of his death.

He did not work on the basis of interest as is done today. This, he maintained even when he had a credit balance with anyone.

Once he was passing by a house on a hot day. At the front door,there was a tree.Someone suggested to him to take shade under the tree.He refused,saying that the owner of the house owed him some money,and he feared that the using of the shade it may amount to interest,for which he would be

accountable. This implied that the extra benefit could amount to interest.(What a difference to the methods used to make those who are less fortunate obligated to their benefactors as seen today!).

Of the many agents he had employed in various places was one by the name of Hafs bin Abdur-Rahmaan,who used to sell cloth.In one consignment of cloth,there was a flaw and Imaam Saheb wrote to him and informed him of it and that he should inform the buyer of the flaw before selling it.It so happened that the agent forgot to do so and sold the cloth without informing the buyer.The amount of money thus made amounted to thirty thousand dirhams.When Imaam Saheb came to know about this,he was so saddened that he gave the whole amount in charity.This was the way in which he worked.

Once a woman offered to sell some cloth to Imaam Saheb. When he inquired about the price,she quoted him a hundred dirhams.He enlightened her that the cloth was worth five hundred dirhams and not only a hundred.He then purchased it for five hundred dirhams.

Such was his trade.It was neither deceitful nor harmful to anyone.Allah had blessed this business.Many a time,he forgave people who were indebted to him.

Once he was walking by when someone saw him and started running away.Imaam Saheb stopped him and asked him the reason for this.The person replied that it was due to shame since he owed the Imaam some money.Imaam Saheb then asked him how much it was and he replied that it was ten thousand. Imaam Saheb immediately forgave him and asked him not to concern himself with it thereafter.

IMAAM SAHEB IS VERY MERCIFUL

Once he was sitting in the Masjid when someone fell down from an upper story. When he heard about it he was so overcome and sighed so loudly that the people nearby ran away barefooted out of fear.

So concerned was he for those who were injured that he visited them daily until they recovered.

RESPECT FOR HIS MOTHER.

Imaam Saheb's father had passed away in his youth but his mother was still alive,and she was a great follower of a certain scholar/orator. So much so that she referred any query she had to him instead of Imaam Saheb.

He would take her to the Orator while she rode upon the conveyance and he walked beside it.

The scholar used to ask:-"O Imaam,what status do I hold that gives me the authority of explaining a Mas'ala before you". Imaam Saheb replied that this was the request of his mother. The scholar then modestly gave the answer. At times Imaam Saheb used to explain what answer he should give to his mother.

PIETY AND ABSTINENCE.

Imaam Saheb used to conduct lessons at the time of Fajr. In the summer months he used to rest after the Zuhr salaat. He began teaching again after Asr.The remaining time he spent visiting the sick and assisting the poor.

From Maghrib to Esha he resumed lesson again. Most of the time between Esha and Fajr was spent in Ibaadat and the performance of Nafl salaat.He wept whenever he read an aayat on punishment.Once the Imaam of the Masjid read the aayat:-

> "Do not think that Allah is unaware of the actions of the oppressor."

On hearing this,Imaam Saheb's entire body trembled.While performing the Nafl salaat he used to weep when reciting the aayats concerning the torments/hardships of the day of Qiyaamat.This weeping would at times last until the morning. This is the manner in which he passed the night. He used to complete the entire Quraan in the Nafl salaat during the night.Whilst reading,he wept so loud that his voice used to sometimes reach the neighbours.His heart also trembled while reading.

Once while Imaam Saheb was managing a business, his assistant mentioned:-"May Allah grant us Jannat." On hearing this he wept so much that he had to place a towel on his face and turn away.

The following day he told the assistant that,:-"O brother,we are not worthy of desiring Jannat.If will be Allah's great Favour upon us if He just saved us from His Wrath and Punishment."

Umar(R.A.) used to also say:-"If,on the Day of Qiyaamah,I am not taken to task,nor am I given any recompense,then too,I will be pleased.".

A UNIQUE QUESTION.

On one occasion,there was a gathering of many senior

Ulemah. Imaam Saheb was also present. One person asked a question.He said:-

"A few people were sitting together.A snake came and fell upon one of them.He jerked and the snake fell upon the next person.Similarly,the snake was jerked and fell upon the next person until it reached the fourth and final person,whom it bit and this person died as a result.The question is, who is responsible for the blood money?."

One of the Ulema answered and said that all three of the remaining people should pay the money. Another remarked that the first person is responsible.The Ulemah continued discussing in this manner while Imaam Saheb smiled and sat back. Then the remaining Ulemah remarked that Imaam Saheb should give his opinion on the matter.His answer was:-

"When the first person threw the snake on the second,it did not bite him,and the first person is therefore free from responsibility. Similarly the second person is also free.Then third person threw it on the fourth,who was bit by the snake. The question arises whether the snake bit the forth person immediately or after a while. If it bit him immediately,then the third person will be liable to pay.If it bit him after a while,then no one will be liable since,in this case he had enough time to defend himself and to remove the snake as the others had done,and was therefore bit by his own negligence.

The Ulemah reached a consensus on this view and remarked at how complete was Imaam Saheb's intellect and understanding.

Renowned people who lived during the era of Imaam Saheb used to say that if the intellect of half the world was put on one side of the scale and the intellect of Imaam Saheb was put

on the other side, the latter will outweigh the former.

THE STUDENTS OF IMAAM SAHEB.

Just as his teachers,his students also numbered in the region of four thousand. Today, just as we have colleges and universities in the larger cities in which thousands of students are taught,so too were the lessons of Imaam Saheb.

He had a special gathering in which his senior students participated. Questions and problems were posed and everybody could express their views freely.Most of the time, after such a discussion,a consensus was reached on one particular view.These are the very views which are noted in our books of Fiqh and upon which we practice.

There were differences of opinion on certain issues. These are also noted in the books.

Those who benefited from these gatherings,later became judges in different cities and in this manner,Imaam Sahebs students were widely spread in different areas.

IMAAM ABU HANIFAH'S ADVICE AND GUIDANCE WHICH IS BENEFICIAL TO ALL STUDENTS.

Imaam Abu Yusuf was one of the most outstanding students of Imaam Abu Hanifah(R.A.).During the era of the Abbaasi caliphs, he became the Supreme judge of Baghdad.

Imaam Abu Hanifah wrote and sent a guide to him,in which he said:-"If any innovation comes into the Shariah,then proclaim it's falsehood openly."

Do not be influenced by the status or the influence of the person doing so.Whoever proclaims the truth,Allah will be his helper.Even if the King says something incorrect,it is your duty to tell him the right thing. Do not let him go astray. One should avoid mixing with the wealthy and one should not sit in the bazaars nor eat and drink on the streets or in the Masjid.

When a question is asked,then give only the answer and do not say irrelevant things.

Do not give an answer until you are not certain about it, and until you have proof for it.

If you have to converse with anyone, then do not get angry while doing so.

When walking in the street, then do not look this way and that.

By sitting in the company of the common people, one may become helpless and speak a lie.

Consider Trust and Piety in everything.

As soon as the Azaan is heard, proceed to the Masjid, and prepare for salaat.

Recite the Quraan daily.

Do not narrate the faults of your neighbours to others.

Unless the people insist, do not lead the Salaat.

He used to say that that person who seeks Deeni knowledge for the sake of this world, this knowledge will never find place in his heart.

Somebody once inquired from him as to how the great wealth of Ilm became easy for him.He replied that this was so because of two things.One is effort and the other is gratitude.Whenever he understood anything,he did not attribute it to himself,but he expressed gratitude to Allah, and understood it to be the Blessings of Allah.

What we should realise is that the mind works correctly and incorrectly. It's working perfectly is from Allah,therefore no amount of gratitude is sufficient for this blessing".

RECOMMENDATORY LETTER.

Once a student came to Imaam Saheb with a recommendatory letter to be entered into his lessons.Imaam Saheb told him that there is no recommendation in Ilm and it is the duty of the Ulemah to teach others what they know.

WHO SPOKE FIRST.

A person,after having an argument with his wife,angrily took an oath that he would not speak to his wife until she spoke to him.His wife was also very hot-headed and she also took an oath that she will not speak to him until he speaks to her.

After a while,they began to regret their promises and went to Sufyaan Thawri(R.A.) - who was a great scholar and a saint - to enquire about their fate.He advised the man that he has to pay Kaffaarah(atonement) for breaking the promise.The person was grieved and came to Imaam Abu Hanifah (R.A.),to show him a solution which would remove his difficulty.

After hearing the incident, Imaam Saheb told him to go back to his wife and continue speaking to her without giving Kaffaarah.

When Sufyaan Thawri heard about this,he became angry and questioned Imaam Saheb as to why he had shown the incorrect Mas'alah.

Imaam Saheb then called the person and asked him to renarrate the story. After hearing the story once more, Imam Saheb again stated that if they talk then they do not have to pay Kaffaarah.He then explained that when the woman took her oath,she had already started speaking,so if the man spoke,he will not break any promise.

Sufyaan(R.A.) realised his error and admitted that that which Imaam Saheb had understood so quickly,he had not.

CHANGE OF RULE.

During the early days of Imaam Saheb's life, the Bani Ummayyah ruled,and it was in this tribe that Yazid was born, whose soldiers had martyred Imaam Hussein(R.A.).Towards the latter period of his life,the Abbaasis took over.

They established themselves in Baghdad and built huge palaces all over.It was also during this period when Mansoor Abbasi sent for Imaam Saheb and put him through great difficulty.

Mansoor had sent for Imaam Saheb and asked him to present himself immediately at the Daarul-Khilaafah.When he reached the palace,they welcomed him saying that he was the greatest Aalim in the world.

When Mansoor asked him from whom he had obtained his knowledge,he named his Asaatiza and he also told them that his chain of knowledge reaches the Sahabah(R.A.). Mansoor then requested Imaam Saheb to become the judge.He flatly refused this post,saying that he was unworthy of it. Mansoor got angry and told him that he was a liar, whereupon Imaam Saheb asked him how a liar can become a judge. He also told him that he was an Ajami and that the Arabs will not like his leadership.Mansoor refused and said that Imaam Saheb will have to accept the Judge's post.

It carried on until Mansoor threw him (Imaam Saheb) in jail.He was happier to be in jail than to accept the arduous task requested of him,and it was in this jail that he became ill and passed away.

When the news of his death leaked out,then the Baghdad overflowed with people and the Janazah had to be performed six times after his burial.For days after this,people came to his grave and performed Janazah.

THE MAIN REASON.

Imaam Saheb only used an excuse for not becoming the judge.The main reason was that he was against the system of the government and the way in which they came into power.The opposing of a great saint was dangerous to the government of Mansoor.

Imaam Saheb merely used the propaganda as an excuse and Mansoor only wanted to raise his status,but Imaam Saheb did not want it to be so.Rumours also have it that Imaam Saheb was poisoned in jail.

CONCLUSION.

Nawans father explained to him what a hanafi is,from this we can judge what a saint this great man was,whose rulings we follow.

	Born	Passed Away	Age
Imaam Abu Hanifah (R.A.)	80 A/H	150	70
Imaam Malik (R.A.)	90 A/H	179	89
Imaam Shaafi (R.A.)	150 A/H	204	54
Imaam Ahmed Bin Hambal (R.A.)	164 A/H	241	77